

The South African Outlook

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The South African Outlook

There can be no reason for putting God anywhere else in human life except first. *Charles Gore.*

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The Bloemfontein Congress.

The Congress in Bloemfontein arranged by *SABRA*, the Federation of Afrikaans Cultural Organisations and the Dutch Reformed Churches for the discussion of the Tomlinson Report came and went without much disturbance to the political waters in South Africa. The attendance of some 800 delegates seems hardly to have been justified by the results achieved. Admittedly, the Congress was in a dilemma from the beginning. Many of its leading figures favour complete territorial segregation as between African and European, and they advocate that the price of this, however heavy on the purses and convenience of Europeans, should be paid. On the other hand the present Government, as well as the previous Government under Dr. Malan, made it clear that complete territorial segregation is not favoured. Even the far-reaching proposals of the Tomlinson Commission envisage that some 6,000,000 non-Europeans will be required in European areas at the end of the century, when, it is hoped, the rehabilitation of the Native areas will be an accomplished fact and millions more people than at present are able to live in them. The congress sat on the fence, expressing appreciation of the work of the Tomlinson Commission, while at the same time commending the Government which had agreed to implement so few of the Commission's important recommendations.

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It was noteworthy that, in a lengthy paper, Professor Tomlinson stood firmly by his report. He emphasized the Commission's view—rejected by the Government—

that Whites must participate, by organisation, technical knowledge and capital in the development of the reserves from within. Industrial development on the borders of the reserves, which is favoured by the Government, would not, he held, be sufficient of itself to meet the situation. He also repeated that the Commission's development programme made provision for individual land ownership aided by a credit system—another Government reject. The regimented nature of the Conference was disclosed when the Chairman, on Professor Tomlinson finishing his speech, asked delegates not to ply him with awkward questions. Somewhat naively the Chairman explained that Professor Tomlinson was not only a university professor but a State official. "I do not think it desirable that he, as Chairman of the Commission and as a State official, should be drawn into any controversy on aspects of the Tomlinson report. We do not want him exposed to the danger of being accused of making propaganda for certain points of view." The congress ended with an appeal to the delegates to go back to the public and enlighten them on the tasks of implementing the policy of separate development. It also expressed its conviction of the necessity of obtaining the active co-operation of the Bantu themselves in the development of their areas as national homes; and that more young people with a Christian outlook on life should be encouraged to enter into the service of the Department of Native Affairs, and to consider seriously a calling to mission work.

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It is noteworthy that on a discussion of the Bantu place and role in the present social, economic and political structure of South Africa, the Rev. C. B. Brink, Moderator of the Dutch Reformed Church in the Transvaal, said he had not found so far at this congress, or anywhere else, an answer to what was to replace the fast-disappearing tribal structure of the Bantu.

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Mr. M. D. C. de Wet Nel, M.P. and a member of the Native Affairs Commission, gave the assurance that the sacrifice the white man would have to make in the interests of apartheid would not be as tremendous as was represented. Mr. Nel was also a member of the Tomlinson Commission, but he assured the congress that the Government was inflexible in its decision not to accept those recommendations of the Commission urging that white capital be allowed in the Bantu areas and that freehold rights be

granted to the Bantu outside the reserves. Mr. Nel has obviously resolved the age-long dilemma of serving two masters, without loving one more than the other or holding more to the one than to the other.

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To sum up, there has been a congress with emphatic statements in exposition of the Tomlinson Report, as the great panacea for South Africa's race relations problem, but with silence concerning the fact that the Government is not to use it in any substantial measure, and has indeed rejected many of its important premises and recommendations. There has been a congress with vast implications for millions of Africans in the land, but with not one allowed over the threshold to take part in the discussions. There has been a congress with constant reiteration that apartheid or separate development is the way out, but with no recognition that there exists in South Africa vast numbers who are opposed to this solution and who have economic facts, backed up by the increased industrial integration of millions, on their side. There has been a congress to which in fine may be applied Dr. Keet's declaration, made in another connection, "Can it be taken amiss if one comes to the conclusion that there is pipe-dreaming going on here which seeks to solve the problem in the easiest manner, because it is an impossibility? The impossible is the easiest, because nobody need bother his head about it: he only dreams about it."

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Apartheid among Nurses.

According to a report in the *Cape Times* demands for strict *apartheid* among nurses and for the enforcement of bilingualism in the S.A. Nursing Council and S.A. Nursing Association were made by the Federasie van Afrikaanse Kultuurvereniginge, it is revealed in the report of the Select Committee on the Nursing Amendment Bill. In a memorandum, claiming to be "the accepted mouthpiece of Afrikanerdom in cultural matters," the F.A.K. said that Afrikaans had never come into its own in the Nursing Council or Association, although it was conceded that about 70 per cent. of the European nurses in South Africa were Afrikaans-speaking. Many parents in country districts were unwilling to have their daughters trained as nurses, the memorandum said. In many hospitals unilingual English-speaking nurses were still being put in charge. A large number of Afrikaans-speaking nurses were thus indirectly compelled to draw up reports in English and receive their training in a predominantly-English atmosphere. On the *apartheid* question, the F.A.K. said it foresaw that the non-Europeans, because of possible future numerical superiority in the nursing profession, would eventually gain control of the Board of the Nursing Association as well as of the Nursing Council. "Such a position constitutes a very serious threat to the

position and culture of the European, and consequently also to Afrikaans culture, and must be brought under control as soon as possible." The great majority of European nurses were opposed in principle to the free intermingling of Europeans and non-Europeans at meetings. They were not at all satisfied that one nursing register was kept for all races, nor with Europeans and non-Europeans taking part as equals in Nursing Council and Nursing Association Board elections. The fact that Europeans and non-Europeans had to wear the same uniforms and insignia was also causing friction, because Europeans were compelled to acknowledge and respect non-European seniors as their superiors. The F.A.K. recommended a register of qualified nurses on which only the names of European nurses would appear, and that only European nurses should have the right to vote for the Nursing Council and the Board of the Nursing Association.

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Mr. G. L. H. van Niekerk, representing the F.A.K., said that "intermingling at gatherings and partaking of refreshments" would lead to a gradual acceptance of social equality. The European representatives of the non-European nurses on the authoritative nursing organizations, he said, should have no voice, but simply be there as adviser on matters affecting non-Europeans. Present representation of the non-European nurses by a direct vote on the Council and Association was "of no value to her, and it is immoral to suggest it is of any value to her." Dr. W. W. M. Eiselen, Secretary for Native Affairs, in evidence before the Select Committee, said that the Department of Native Affairs held the view that as far as possible there should be different hospitals for the different races. Bantu nurses should receive separate training and be paid at a different rate.

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It would appear that this vexed question, which has agitated nursing circles for many years, has again been raised in this extreme form. We can only hope that the wiser and more democratic view, which has hitherto prevailed, that there should be one register for all with equal qualifications, will be steadfastly maintained.

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Natives (Prohibition of Interdicts) Act.

According to a South African Press Association message from Durban on 17th July, the new Natives (Prohibition of Interdicts) Act, which prevents Natives from applying to the courts for interdicts before being removed from an area, was discussed by the General Council of the Bar of South Africa at the annual meeting which ended in Durban during the week-end.

A statement issued after the meeting said, "The General Council unanimously approved the action of its executive in having protested against the Natives (Prohibition of

Interdicts) Act at the time the Bill was before Parliament, on the ground that it invades the ordinary legal rights of individuals and that it interferes with the exercise by the courts of their ordinary and proper functions."

This is a powerful addition to the many voices that have been raised against this piece of legislation. We are witnessing in this and many similar matters a fundamental difference in method and outlook. Through the ordinary processes of law in the courts and by some defence built on perverted legalism, a disturber of law and order may occasionally escape. To prevent this the present Government uses the extreme weapon of interdict. But in all truly democratic countries the vast majority of right-minded citizens would say, Let an occasional culprit escape rather than that innocent men should have an injustice done them, and rather than that there should be an invasion of the legal rights of individuals or the ordinary functions of the court be tampered with. We are witnessing the old clash between totalitarian as against democratic (and Christian) methods.

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A Literary Conference.

Last month there was held at the University of the Witwatersrand a conference of writers, editors, publishers and members of the English departments of all the South African universities. Thanks largely to Prof. A. C. Partridge, head of the English Department at Witwatersrand, there were gathered under one roof a large number of notable South African authors, including Mrs. Sarah Gertrude Millin, Nadine Gordimer, Mary Morrison Webster, Dora and Lewis Sowden, Professor Guy Butler, Uys Krige, Leo Marquard, Eric Rosenthal and others. Mr. William Plomer, who was born in South Africa and is now a reader for Jonathan Cape, Ltd., flew out specially to South Africa for the Conference and made notable contributions to its discussions.

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It was very noteworthy how in the discussions continual reference was being made to the influence of South Africa's racial problems on the work of authors. Mr. Uys Krige contested the widely-held theory that there was only one problem for South African writers to write about—the Native problem. "This is nonsense," he said. "To accept this idea is to accept that South Africa is a large lunatic asylum and that all 13,000,000 of us are neurotics. Is it not possible for a beautiful black boy and girl to be in love in beautiful Basutoland without constantly discussing what Dr. Verwoerd said about the Tomlinson Report?" The "tragedy of South Africa" was not that the White man was a villain. "If he were, it would be a melodrama. He is quite a good chap." Another author, Mr. William Plomer, told the conference: "I like to hear South Africa praised for more than its climate and scenery. The days

of colonial literature are long past. The so-called new countries are no longer precocious children, and I believe that South African literature ought to be measured by the best standards of critical minds." He was greatly impressed with the cultural advance in all sections, whether of English, Afrikaans, Jewish or any other origin, and considered that "Cry the Beloved Country" was the outstanding novel of the century. "There are those who believe," he said, "that the Bantu people are best employed in other things than writing. But the Bantu people may have as great potential gifts for writing as they certainly have for the spoken word."

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Christian Literature Conference.

On 7th August in the Darragh Hall, Johannesburg, there will open a Conference on Christian Literature for the Bantu. The Conference will continue till the afternoon of Friday, 10th. All aspects of production, distribution etc. will be considered. Representatives will be present from all the Churches, with the possible exception of the Roman Catholic Church. There will also be a number of observers. Rev. Claude de Mestral, the Secretary of the International Committee on Christian Literature for Africa is coming from London to take part. After the Conference he will tour the Union for several weeks.

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Marriage Guidance.

The Christian Churches in South Africa have had cause for concern recently at the large number of divorces which take place annually in the Union. From broken homes flow many of our social evils, and, not the least, juvenile delinquency. Anything that can be done to multiply the number of truly Christian homes is to be welcomed and fostered. We have been interested to receive a recent publication issued by the Book Room of the Presbyterian Church of South Africa in the form of a twenty-four page booklet *The Basis and Aims of Christian Marriage*. The writer is the Rev. W. J. Dower who last month completed sixty years as an ordained minister. The object of the little book is to teach young men and women of the Churches the basic principles of Christian Marriage. To us it seems ideally suited for its purpose by its informal style, its realism and its thoroughly Christian tone. In a series of Forewords it is commended by leaders of the Congregational, Baptist, Presbyterian, Dutch Reformed and Methodist Churches. We understand that the Dutch Reformed Church is arranging to publish an Afrikaans translation of 10,000 copies. Copies of the English version may be had from the Presbyterian Book Room, 502-506, Vulcan House, Anderson Street, Johannesburg (P.O. Box 11347). The cost is 1/- or 1/1 post free. Mr. Dower has performed a notable service in preparing it.

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Registration of Seekers for Work

AN IMPORTANT JUDGMENT

ACCORDING to a SAPA message reproduced in the *Daily Dispatch*, Mr. Justice Rumpff said in a judgment in the Supreme Court, Pretoria on 17th July, "It is a fundamental right of the individual to obtain the paid advice of people who have qualified themselves to give it. In my opinion it is unthinkable that the State should deprive the individual of this right."

He was upholding an appeal by Christian Johannes Slabbert and Theunis Louis Botha, an attorney and an attorney's clerk respectively, of King's Chambers, Johannesburg, against a conviction and sentence by a Johannesburg magistrate. They had been charged with having, on five occasions in October and November, 1955, received money from Natives for helping them in connection with registration as seekers of work, thus contravening Government Notice No. 1,080 of 1955, published in terms of the Native Administration Act of 1927.

SET ASIDE

The magistrate sentenced Slabbert to a fine of £5 (or ten days' imprisonment) and Botha to a fine of £2 10s. (or five days' imprisonment). The convictions and sentences were set aside, Mr. Justice Bresler concurring.

The court found that the notice in question was ultra vires, because its provisions, although they were intended, and did to a certain extent in fact protect Natives, at the same time took away fundamental rights. The notice was also ultra vires, said Mr. Justice Rumpff, because the relevant section in the Act did not give the Governor-General power to touch the vested rights of Europeans to give paid qualified advice.

There was no dispute on the facts, said the judge, but it was argued before the magistrate and again on appeal, that the Government notice was ultra vires. The notice prohibited the receipt of fees for help to Natives in the registration of service contracts, issue of reference books, etc., on the Reef and in Pretoria. The Article of the Act under which the Government notice was published gave the Governor-General power to make regulations concerning certain matters.

EXPLOITED

The question before the court was whether, in publishing the Government notice in question, the Governor-General exercised greater and more far-reaching powers than those granted by the Legislature. Apparently Natives were exploited in matters named in the notice. Unqualified Europeans and Natives gave themselves out to be "advisers" and made Natives in need of help and advice

pay heavily. According to the evidence it was desired that these Natives should apply to the municipal or State labour bureaux, which gave advice free.

It was common cause that Natives working or looking for work on the Rand needed advice and there was no doubt that advice from the municipal and State labour bureaux was necessary. The evidence showed, however, that there was too much work for too few people. On certain occasions advice was refused. A registration official gave evidence that his section dealt with 3,000 to 4,000 Natives a day, working from 6.30 a.m. to 7 p.m., and that rapid handling of problems was impossible. The evidence also showed that the registration of certain Natives was refused and that, thanks to the help of the appellants, was later granted. In one case it was indicated that a Native was arrested as a prohibited immigrant and twice ordered to be deported, but that the orders were later cancelled with the help of the appellants, the Native declaring that he was a Union Native.

The result of the Government notice was that qualified people could not advise Natives for payment. The matters on which they wanted advice were vital to them, and the difference that might arise between them and the State or municipality might be such that it might be necessary to institute action against the State or municipality. That could only be done in practice after advice from, and with the help of, legal practitioners.

"I can well believe that it may be necessary to prevent exploitation, but it can be done by compulsory taxation of costs, or the laying down of maximum fees, and perhaps also the limitation that paid advice may only be given by qualified persons. To deprive an individual totally of this right is so drastic and far-reaching that, if the Legislature wishes to do it, it must do so in most clear and unambiguous terms."

In the judge's opinion it had not been the intention of the Legislature to give the Governor-General power to touch established rights of Europeans to give paid qualified advice.

The great truth of the judgment of God is the truth we specially need to grasp in our day. In it lies the whole hope of the world.....The Creator of heaven and earth is not a weak sentimental, incapable of vindicating justice by visiting the lawless with condign punishment. Justice and judgment are the foundation of His throne.

—Norman Maclean.

Wanted: £8½ Million

A COMMENTARY ON THE BOTHA COMMISSION ON COLOURED EDUCATION

By G. Owen Lloyd

THE first of the terms of reference of the Commission of the Cape Provincial Administration appointed in 1953 to investigate the education of the Cape Coloured people was " (a) the financial implications for the Cape Province over the next ten years if effect is given to the views expressed and the recommendations made in the de Villiers report in regard to Coloured education."

COMPULSORY EDUCATION

One of the first problems the Commission had to investigate was whether compulsory school attendance could be introduced for Coloured children between the ages of 7 and 14 years. Its main recommendations are that compulsory school attendance should be introduced gradually wherever circumstances permit and that the department should continue to erect undenominational schools and hire or buy church school buildings that are satisfactory. Limiting itself to children living within 3 miles of suitable schools, the commission estimates that additional provision will have to be made for 10,000 pupils per year costing in the first two years £622,000 for buildings and furniture, and £312,000 for current expenditure at £20.8 per pupil per annum. For the next eight years average additional annual expenditure on the annual increase of 10,000 pupils per year would be £622,000 capital and £208,000 current expenditure. To take over suitable mission schools in city and town areas expenditure would be on the average £104,000 for each of the ten years. To provide 300 more primary teachers per year for the 10,000 additional pupils £100,000 would have to be spent on two training institutions and £25,000 per annum on training. Other factors evolving from the application of compulsory school attendance such as retarded pupils, extra handwork classes, and school board clerks to enforce it, would cost about £96,000 over the ten years.

RE-ORGANISATION

The problem of what to do with Std. VI was investigated by the commission and it recommends that all Std VI classes within reach of secondary schools should be transferred to such schools, that where necessary new secondary schools should be established, that boarding and conveyance bursaries should be made available to necessitous and deserving pupils and that mission churches be approached to provide boarding facilities in rural areas. Std VI classes with less than six pupils should be abolished (there are 129 such classes at present). To provide the additional classrooms at existing secondary schools and to erect sixteen new secondary schools would cost £1 million.

The increased cost of providing education for secondary pupils over the ten years in prospect would be about £2 million.

MANAGEMENT AND CONTROL

The commission reviewed the 141 undenominational public schools controlled by school boards with their enrolment of 39,056 pupils and the 1,089 church schools providing accommodation for 156,784 pupils and paid tribute to the faithful service of the churches in this connection. It recommends that in urban areas satisfactory church school buildings should be purchased or hired if the churches are willing, that churches should be encouraged to establish and maintain church schools in remote country districts under promise of 8% rent grant on new buildings from the administration subject to an option to purchase. (They might have agreed to bank rates of interest plus 3% to encourage churches to build). If the suitable mission schools in the urban areas were gradually bought during the next ten years, they would cost more than £1 million. The commission also drew attention to the fact that where a European school board in a town refuses to undertake the management of Coloured schools, it is possible for a committee of Coloured people to be appointed to manage the schools.

QUALITY OF EDUCATION

The general aim and direction of education as defined by the commission apply to all schools of whatever race and the primary and secondary courses as at present prescribed by the Education Department for Coloured schools are regarded as effective. Emphasis is laid on the need for teaching handwork in rural schools and commercial subjects in urban secondary schools. The quality of the education provided was affected by overcrowding in at least 42% of Coloured schools and by a certain lack of initiative among teachers (an exception being those principals who teach a handful of pupils in the upper standards and leave the larger classes to the less qualified assistants). It was also affected by a shortage of approximately 600 teachers and a lack of room for the desks required. The commission is of the opinion that the schools erected by the provincial authorities cost too much in relation to the accommodation provided. Their own estimates are worked on a basis of £2,000 per classroom whereas mission schools reckon that £1,000 per classroom, according to Education department specifications, is luxury. The commission has nothing to say about double sessions.

The commission found that teaching was hampered by

lack of text books and insufficient library books. In connection with text books it recommends that the first language readers should be issued free in sub-standards and that one reading book in the first language, one in the second language and one arithmetic book should be issued free in Stds I to V—these books to remain the property of the department and to remain in school. All other saleable requisites are to be paid for.

MEDIUM OF INSTRUCTION

The commission was able to investigate the medium of instruction of about 82,000 Coloured pupils (less than half the number of pupils in school) and found that 13,000 of them were not receiving instruction in their home language, 1,000 learning through medium of Afrikaans instead of English and 12,000 learning through English instead of Afrikaans. The commission does not seem to have tried very hard to find out why this is so. It seems obvious however, that the 1,000 who learn through the medium of Afrikaans instead of English have no choice in the matter in that no English medium classes are provided. In the case of the 12,000 pupils learning through the English medium instead of through the Afrikaans medium it seems that the medium is the preference of the teacher and can be changed by order of the Education department. This has already been done in undenominational schools. The commission recommends that instruction in the home language should be applied forthwith in mission schools under section 294 (a) of Ordinance No. 5 of 1921 as amended in 1954. It does not however make financial arrangements for providing separate teachers and separate classrooms.

TRAINING OF TEACHERS

The commission investigated the professional behaviour, attitude and conduct of teachers. Although it reports that 28 out of 5,172 teachers were dismissed in 1953 for misconduct, the opinion of the commission is that "a large percentage of Coloured teachers have the right attitude to their work and hold a high conviction of the nature of their profession." In connection with standards of training it agrees that while the shortage of female teachers persists, Std VIII and two years at training college should be sufficient. One wonders if they considered the appointment of suitably qualified married female teachers on a five year basis as a possible way of alleviating the shortage. In France female teachers are not required to resign when they get married. One of the advantages of retaining married female teachers is that the standard of the initial training can be made higher.

In the case of male teachers the commission recommends that as from 1960 the entrance examination for them should be senior certificate for primary teacher and a university degree and one year of professional training for high school

teachers. Two schemes are put forward for junior secondary teachers. One is for adding a year to the ordinary post-matriculation men's teachers' course at the training college and the second is for sending such trainees to a university for one year after qualifying at a training college. Neither suggestion seems to be satisfactory. The problem may be solved when it is decided to have a segregated Coloured university college, and junior secondary teachers may have to be sent there to make up the numbers to justify a separate institution.

FINANCE

In introducing the chapter on finance in the report, the commissioners state "if the recommendations of your commission are to be given effect to, be it ever so gradually, the Province will be involved in enormous additional expenditure." The chapter ends with the statement that the recommendations of the commission will cost £8,563,000 in capital outlay. If the recommendations are implemented by 1965 the estimated current expenditure for that year will be £7,354,000. Quite rightly, it points out that the money will only be raised if adequate subsidies for the purpose are received from the central government funds. What is required is more than an occasional grant to cover deficits in provincial educational administration. What has to be realised is that although the education of the Coloured population is a special problem of the Cape Province, it is the responsibility of the whole Union, that more and higher education will increase economic productivity which will be a national benefit rather than a provincial one. Although the £8½ million may be hard to find, it will be safely and securely invested.

Hebrew Man, by Ludwig Kohler (S. C. M. Press : 12/6).

Few books have come into our hands in recent years that have so made the Old Testament live as this volume has done. The author unfolds the everyday life of the Hebrew people from both its cultural and social aspects. He asks what was it like for the Hebrew in this or that condition? How did he value life? How did he look upon the experience of death? Did he ever feel depressed? Did physical beauty mean anything to him? How did he feel solitude, or experience fellowship? To illustrate these we have chapters on "Physical characteristics," "Health and Sickness," "How the Hebrew lived," "How the Hebrew thought," and an invaluable appendix on "Justice in the Gate." A subject index and an index of Biblical references show the wide range of material laid under contribution. We cannot commend this book too warmly to those who wish to learn of the everyday life of the people depicted in the Old Testament; or to explain it to others.

The Missionary Enterprise and Nationalism

CHALLENGE AND RESPONSE

(An address delivered by the Reverend Dr. Charles W. Ranson, General Secretary of the International Missionary Council at the Annual Meeting of the Division of Foreign Missions of the National Council of the Churches of Christ in the U.S.A., Dayton, Ohio, December 5, 1955.)

AS you have heard, the title suggested for this talk this afternoon is "Challenge and Response." Those of you who have read Mr. Arnold Toynbee's massive work in the study of history will readily recognize where that phrase comes from. For it is the central thesis of Mr. Toynbee that civilizations rise and fall, grow strong or wither and decline according to their capacity to meet and adapt themselves to the various challenges which, in the inevitable course of history, confront them.

There is, I take it, no question amongst us, about the formidable nature of the challenge which confronts the Church in its world mission today. We are living in the midst of a revolution, of quite gigantic magnitude and of world-wide scope. It is of the nature of revolutions that they challenge the *status quo*. That process has its points of stimulus, and even of exhilaration, but it also has its discomforts when it is our own *status quo* that is being challenged.

I propose not to weary you with an attempted diagnosis of the state of the world. We have had, perhaps, a surfeit of that kind of thing; and I would like to say what I have to say in relation to some quite simple points. The "why?" of the challenge; the "how?" or "when?" of our response of obedience.

THE "WHY" OF THE CHALLENGE

The choice of that first sub-title may seem to be a denial of what I said a moment ago about analysis. I feel it necessary to say, however, that there is one point at which the contemporary revolution comes to focus with particular clarity in relation to the foreign missionary enterprise, though it has, of course, a much wider reference than that.

We are living in a world which is obsessed by what I can only describe as *mystical nationalism*. Revolutions tend to revolve much more slowly than we think, and certainly much more slowly than ardent revolutionary spirits desire. There is a sense in which the world in which we are living today is the creation of something that happened a very long time ago.

It is sometimes said by oratorical soothsayers that we are at the end of the modern era, the era which began with the Renaissance and the Reformation. Be that as it may; I do not intend to prophesy. But it certainly is a fact that the emergence of the nationalism which now besets the

world, and the peculiar forms which it takes, have their roots deep in the past.

For a thousand years before the Renaissance and the Reformation the western world was held together in a social and political order which accepted Christian presuppositions. One of the most fundamental of those Christian presuppositions was that all government is of God. Kings and rulers, presidents of republics (though there weren't any at that time), and every man who holds authority at whatever level within the body politic, derives that authority from God. Now when that order broke up at the end of the middle ages, we saw the first of the modern nation states. I suggest that it was at that point that we saw the beginning of the process in which, through tortuous years of evolution and development and accretion, we find ourselves today.

Take, for example, what happened in the French Revolution. In 1789 something happened which had never happened before, which has determined the whole course of subsequent history. That something was an utterance by the States General at Versailles, on a late day in August in 1789, which was embodied in the Declaration of the Rights of Man. And the statement was this :

"The principle of authority resides essentially in the nation. No body and no individual can exercise any authority which does not emanate expressly from the nation."

That may seem a harmless enough sort of statement, but in point of fact it created an entirely new kind of state. It created the totally secular state. The development of politics in this country was influenced by this event, but the important fact remains that those stern Puritan forefathers still held tenaciously to the conception of authority as given by God, and saved this land from a form of so-called democratic nationalism which has harassed and bedevilled many other parts of the world.

Now it is significant, I think, that it was this purely secular form of democracy, of the nation state, which the West has so assiduously exported to other parts of the world. Revolutions never stand still; and so you find in Asia, and in Africa, a new form of alliance between ancient religious tradition and the conceptions of the absolutely sovereign people which emerged at the French Revolution. It is because of that alliance that I have described this phenomenon as *mystical nationalism*.

There was a time when I, in my innocence, used to think that it would be easier for the Christian faith to come to terms with Asian and African nationalism than for the ancient religious traditions of those countries to do so. I

say "in my innocence," because I did not then perceive that the form of nationalism which was emerging was something that is really in fundamental opposition to the Christian faith, in so far as it is a theory of the state that rests solely upon the sovereign right of the people. And what has been happening? We have seen a tragic alliance between Shintoism and nationalism in Japan. We have seen a resurgence of Hinduism and Buddhism as natural allies of the nationalism of Burma and India and Ceylon. We have seen in turbulent Africa that even ancient tribal traditions can enter into unholy alliance with fervent nationalist ambition; for, after all, what is Mau Mau in East Africa but the harnessing to political, social, and economic purposes of those dark and demonic forces which reside in the human spirit, and which often have found expression in ancient tribal cults.

The point at which the new form of mystical nationalism hits the missionary enterprise, and confronts us with a challenge, is perfectly obvious. It calls in question the right of the Church to function as a supra-national society and to conduct a missionary enterprise which sends men and women across the frontiers from one country to another. It was one of the great gifts of nineteenth-century political liberalism that we lived for a century in a world that was relatively free in this matter. That was the kind of world in which the modern missionary movement, in its uninhibited outreach, became possible. It is well that we should remind ourselves that that was a nineteenth-century development, for the business of restraining missionary activity in India did not begin with the Congress Government that came into power in 1947.

I have only to remind you that the East India Company (under British control) refused to allow any British missionaries to function in the country before 1813. When William Carey went out to India as a missionary, he had to go first as an indigo planter. He went as an indigo planter because the East India Company did not allow him to function as a missionary. And, later, when he established himself as a full-time missionary, he was obliged to do so in the Danish colony of Serampore. In those days (pre 1813) we had a curious reversal of the present situation in India. For in those days the East India company, which was virtually the government of the country, was so afraid that its operations should be identified with a religious purpose that it refused to allow any citizens of Great Britain to enter India as missionaries. The only people who were allowed in as missionaries were the citizens of non-British countries. That is why Anglican missions in India were started by Lutherans recruited from Germany. Both the Society for the Propagation of the Gospel, and the Church Missionary Society, inhibited from sending missionaries of British origin, recruited Lutheran missionaries from the continent to establish Anglican churches in

South India. Only in 1813 was this restriction lifted. A new openness to movement across the frontiers developed; and in that genial, liberal atmosphere the modern missionary movement gained momentum and spread into all the earth.

I mention this in order that we may retain some historical perspective and avoid the kind of panicky notion that nobody ever faced the kind of situation that we are facing nowadays. There is no doubt at all about the reality and the magnitude of the problem with which the newer nationalism presents us; but it is not a new problem.

Out of this revolution which finds its focus in mystical nationalism have emerged most of the tragedies and horrors of our modern world. For it was a German, Fichte, later aided and abetted by the philosopher Hegel, who developed this conception of absolute sovereignty and gave it a mystical turn in the western world. Fichte spoke of the true patriotism as an absolute and unquestioning obedience to one's own country and one's own culture which we must see, he said, as "the garment of God." I venture to suggest that even where, as in India and in some other newer nation states that have emerged in our time, there is a profession of pure secularism as the basis of the state, the real driving force is the conception of the state as the garment of God; and when you begin to talk that language, certain consequences may easily follow.

(1) It becomes easy to form an alliance between ancient oriental faith and modern political passion. And it is largely as a result of that alliance that we face an era of closing doors, so far as modern missionary operation is concerned. We have been forced out of China; and I think the description of nationalism which I have illustrated from other areas has some application there. I do not know China intimately, and at first hand, but what I have learned of it would suggest that the real driving power of the revolution there was less the doctrinaire teaching of Karl Marx and Lenin and Mao Tse Tung than a resurgence of a nationalism infused with religious fervour. The latest Chinese revolution represents something that can only be adequately described in religious terms.

So, then, the first point at which we, as representatives of the missionary movement are challenged by the world in which we live, is in the abridgment of freedom to operate as we have done traditionally throughout the nineteenth and the greater part of the first half of the twentieth centuries. But that is not the only feature of the world in which we live.

(2) It is of the nature of revolutions that they create chronic emergencies. And we are witnessing today in many parts of the world an almost unimaginable toll of human suffering and distress. Korea has been riven in twain by forces which later released the dogs of war; and we see the country left desolate and distressed, with

multitudes of people homeless. There has been a vast tearing up of populations in Europe and the Near East, in India and in Pakistan ; not to speak of the migrant labour of Africa, or the forced removal of large sections of the Kikuyu tribes to new settlements ; or a similar development in Malaya, where there are attempts to resettle the communities of Chinese in new villages. We live in a world where emergency has ceased to be emergency and has become chronic distress, and that is an ingredient in the situation of challenge which confronts us.

(3) The emergence of the Welfare State (or shall we say the Welfare state-of-mind ?) is not unrelated to the powerful driving force of mystical nationalism. Nearly all the young states that have come to birth in the last decade regard it as axiomatic that education, health, rural reconstruction, and the general welfare of the people is a primary responsibility of Government. In most cases they recognize with gratitude the pioneering role that missionary agencies have played in the past and the continuing role that the Christian Church still takes in these areas of welfare and service. But they are, I think, almost to a man, or to a Government, committed to the proposition that voluntary agencies are only allowed to function on a temporary basis. They represent an interim arrangement, pending the time when all agencies of human welfare will be under the control and direction of the state. And so it is that we find that in relation to education, and medicine, and various ventures in philanthropy and social service, our borders are tending progressively to narrow. This is not a new thing. It is, I suppose, fifteen years since all Christian schools were closed in Persia. But in countries like Burma and India and Indonesia there has been a steady encroachment by the state upon the freedom of Christian agencies to operate their institutions in the way that they themselves would desire. Even in Africa, where something like 80 per cent of the total primary education of the country is in the hands of missionary agencies, there is, I think, amongst experts on Africa, a conviction that that is a state of affairs which will not endure indefinitely. In the Union of South Africa, the Bantu Education Act has been made an instrument of the policy of *apartheid*. The state has taken over the schools from the missions, and left them little option but to concur in that decision.

We thus find ourselves confronted by a challenge which might be very greatly elaborated, but in which I have identified three points : a challenge to our freedom to operate across the frontiers ; a challenge to the meeting of almost unprecedented human need, which comes at the same time ; and a challenge to the whole institutional structure of the historic missionary movement, upon which so much of our witness and evangelism has, in the past, depended.

Those of you who have read Toynbee will remember that at one stage he lists a whole series of challenges with which civilizations from time to time are confronted. I read through the list the other day (I have been re-reading him) and it reads almost like a report of a mission board, or rather, as a report of a mission board would read if we didn't smother it in pep talk to encourage the faithful !

Toynbee refers to various stimuli : the stimulus of blows ; the stimulus of pressures ; constant encroachments which hamper freedom of manoeuvre—and says that vitality and survival power of a civilization depend upon its capacity to adapt. In a situation which, for the organized missionary enterprise is characterized by a threatened loss of initiative, I do not think it is fanciful to suggest that the power to adapt, the power to meet the challenge, creatively and constructively, will be the test of the survival of the organized missionary movement. Remember, I am not talking about the survival of the Church. I am talking about the historic expression of the Church's mission with which we are familiar, and with which all of us are in one way or another involved.

THE " HOW " OF RESPONSE

How then, do we face this challenge ? Many things might be said, but I am going to limit what I have to say mainly to the role of the organized missionary society, and the role of the missionary. Our starting point must be a return to first principles.

The organized missionary enterprise as we have known it—societies serving the Church in this specific function and in the fulfilment of the total missionary obligation of the church—is not, in itself, sacrosanct. It has seen many changes organizationally and will see many more if it is to survive in an effective organized form, or a form recognizable as the inheritor of the tradition which we represent.

But what is the truth about *the missionary calling of the Church* ? First, whatever the organizational manifestations of the missionary enterprise, we must never allow ourselves to lose sight of the central fact that the mission of the Church is an expression of the very essence of the Gospel. That, as such, it is something that belongs to the being, the *esse* of the Church. The survival of the Church itself depends upon the survival within it of an obligation and an expression of an obligation to mission, whatever form that expression may take.

Secondly, it is a first principle of our faith and conviction that the missionary enterprise, whatever its organizational imperfections, has been an expression of the supra-national character of the Christian society. That is something that belongs also to the very essence of the Gospel.

All this adds up to the quite simple assertion that the mission is not ours but God's. The mission belongs not to any of its organized forms within the life of the Church.

The thing in which we are engaged is God's mission to the world and He permits us to be, despite our stupidities and imperfections, partners and fellow-workers with Him in His Mission to the world. It would be near to blasphemy to suggest in a sentence or two the grand design of God, but may we not venture to say at least this? That God's purpose from the creation of the world has been the gathering unto Himself of a people. I believe that you can read the whole history, not merely of the Church of Christ, but the whole history of mankind, in terms of the gathering and the scattering of people and of nations. And God is still at work in the world through all the turmoil and stress and upheaval. God is King, and God is still pursuing His sovereign purpose to gather unto Himself the supra-national society.

The challenge which confronts us organizationally can never shake or overthrow God's unvarying and sovereign purpose. But how do we, in this situation, which challenges us organizationally and personally, offer our obedience?

This is not a finished utterance; and I can only offer a few suggestions to provoke thought and, I hope, discussion.

NEW INITIATIVES

Despite the upheavals, the frustrations, and the abridgements of missionary effort which have resulted from the contemporary revolution and the mystic nationalism, which is one of its most vigorous expressions, there are, in fact, opening up before us today new forms of service and of opportunity. One of them derives from the fact that I mentioned, in a passing comment, about chronic emergency. It is true that in the relief of human suffering, the meeting of needs which are beyond the compass of available resources in the countries where they occur, and perhaps beyond the measure of all available resources, there is a readiness to welcome and to receive the service of Christian men and women and agencies. I believe that there is at this moment a sensitiveness of conscience within the Church on this point, such as has seldom been known in Christian history. If you want to stir a Christian congregation today, and speak to them about these desperate needs, you can do it. You can do it in any part of the world. I rejoice, and we all rejoice, that in this field of emergency relief new Christian initiatives and agencies have emerged. The International Missionary Council and the World Council of Churches have entered into an understanding that the World Council of Churches Inter-Church Aid Department will function on behalf of both bodies in this area of emergency relief.

In this connection there is, I think, a task that is laid upon the missionary societies within the churches. We need to bear our witness, within our own fellowship, to the truth that you cannot separate the Church's service, the

Church's *diakonia*, from the Church's witness to the Gospel. There is a danger within the Church of the development of a dangerous dichotomy between mission and the service of human need. It is dangerous because it is unbiblical, dangerous because it is a denial of all that our Lord Himself stood for. The cup of cold water cannot be offered anonymously—it is *always* offered in the Name. And do not let us fool ourselves about that. It may be offered in the name of a Welfare State. It may be offered in the name of a secular organization, but it is always offered in some name. With this new upsurge of concern within the churches for the meeting of human need, we who belong to the organized missionary movement and have inherited its glories and its traditions have a witness to bear to the whole Church to the fact that you cannot properly separate these two things.

That does not necessarily mean that every time you give a man a cup of cold water, or a pill, you preach a sermon to him. But it does mean that you cannot have, without the gravest danger, two sets of people within the Church: one of which is relief-minded, and the other missionary-minded. In that way lies both heresy and disaster.

There is another new field of service opening up which we have hardly begun to exploit. It is found in the vastly increasing numbers of young men and women who are going out from the established churches (and this applies not only to the churches in the western world, but to the younger churches) beyond the frontiers in various forms of industrial, governmental, technical and inter-governmental service. I read somewhere, the other day, that one of these soothsayers, who knows all about the future, predicted that in twenty-five years' time one out of every four graduates of the universities of the United States will be serving in an "under-developed area." I do not know what weight the statement has, but it gives you some glimpse, even if wildly inaccurate, of the potential magnitude of this thing. Over the last few years, since the Willingen Conference of the International Missionary Council in Germany, the Conference of British Missionary Societies has organized what is called *Overseas Service*, with a full-time director. More than four hundred young men, during the past two years, have received special training to enable them to relate their (so-called) secular vocations overseas to their Christian responsibility. These men go out to meet the world on the frontier, where the Church really meets the world only through its laity, where the voice of the padre is silent in the land, and if it was heard would not be listened to.

I believe the National Council of the Churches of Christ in the United States, and this Division of Foreign Missions, is presented with a challenge of tremendous magnitude at this point. It is a challenge which, if accepted with imagi-

nation and courage, may bring an entirely new dimension into the whole missionary undertaking.

FRESH MOBILITY

So much for new forms of service. These do not replace the old forms. They complement them. But, because of the nature of the revolution in which we live, we need new mobility in our established activities. There are vast areas of the world in which it is still possible for us to operate effectively in the well-tried ways. Let us not, in our enthusiasm for the new, forget the need for steady, unspectacular effort where that is still possible, and still effective. I have sometimes wondered, however, whether we do not need, within the missionary movement, something like an order of shock-troops, recruited from among young men and women who would be prepared to go to difficult and dangerous places for special undertakings. I have wondered whether we ought not to put to some of our young men the challenge of a period of temporary celibacy, in order to make that kind of thing possible.

I worked for sixteen years in an order which insisted on all its young men remaining unmarried for a period of four years. I know there are arguments for and against such a period of celibacy. But as I look back, I am profoundly thankful that in those early years I was enabled to do things that I never could have done had I been a family man. I lived, for example, in an Indian house, as the only European in a crowded sector of an Indian city. (My digestion has never fully recovered!) But in that brief period, living in a social settlement in the heart of Triplicane in the city of Madras I acquired an insight and achieved a closeness of contact, that would never I think have been possible to me otherwise. I should say, in fairness, that my wife shared that life for three years until we were required by the mission to move to a bungalow. By that move we both felt that we had lost something of the freedom and intimacy of early contacts.

There are situations which call for something like Christian Commandos—people who are prepared to go at a moment's notice to serve in places of urgent need, people who are prepared to face all the hazards and inconveniences which that involves.

I think, furthermore, that we must face the need for a radical adaptation of our whole institutional structure. Max Warren, in a recent book, tells of an old Kikuyu Chief, who listened to him discoursing on the great advantages of mission education, and then gave tongue to this effect. He said: "It seems to me that when you seek for education it is really like hunting ivory; when you find it you discover there is an elephant on the end of it!" And all too often we have found ourselves holding on to an elephant that has become an embarrassment.

I repeat that there are situations, and they are found all

over the world, where it is still possible for the Christian institution to fulfil a function that is indispensable, and where it is probable that it will have freedom to do so for a very long time. But if we are to face the challenge that confronts us in the new nationalism and the emerging Welfare State, we must be ready for a process of racial adaptation in many areas. Such adaptation must be based upon quality, at all costs, upon experiment, and upon concentration of resources. I believe that those ought to be the governing ideals of our future planning in all our institutional work, whether it be medical, educational, agricultural or any other type of philanthropic work. We are only going to be able to make an effective Christian impact and bear an effective witness through these specialized functions, when they are seen to be doing something that nobody else is doing, and doing it with a quality that commands respect, and will make even ardent nationalist governments wish to retain it.

The Book of Daniel, by E. W. Heaton, 251 pages, 12s. 6d.

This is one of the Torch Commentaries published by the S.C.M. Press for the purpose of providing the general reader with the soundest possible assistance in understanding the message of each book considered as a whole and as a part of the Bible. The task of writing a much-needed commentary on the Book of Daniel has been undertaken by Canon E. W. Heaton of Salisbury Cathedral who unravels the complexities of the book skilfully and reveals the heroic grandeur of the writer's faith and the massive simplicity of his thought. The introduction deals with the author and his hero, and the relation of the book to the books of its time. The kingdoms of the world of the writer's time are contrasted with the kingdom of God as understood by the Jews and by Christians in our day. The larger half of the book is given over to commentary on each chapter in its various sections, be they visions, prophecies or declamations.

Canon Heaton has countered the fanatical misinterpretation of this book by full explanation of Scriptural and historical illusions and incidentally draws the attention of his readers to the thought-forms and imagery that the book of Daniel has supplied to more than one New Testament writer. For him the book is a document with a message firstly for the author's own generation and not a source of magical sentences to be used in calculating the time of a cataclysmic end of the world. Bible students will find it most rewarding to study the introduction and to work through the Book of Daniel under the guidance of the commentary.

G. Owen Lloyd.

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African Church Life in the Cape Peninsula

By "Jola."

WHEN the major part of the work is over, on the monthly Sunday at Kensington, the people always produce what Father Maxwell would have called a "very pretty breakfast." Everything is clean and refined, and I do not think you could possibly get nicer bread even if you were invited to breakfast at Buckingham Palace. Actually it is made by a ladylike little old widow who lives in a dilapidated slum-dwelling just across the road.

On my last Sunday there, the interpreter, a visitor from St. Columba's Home, shared the meal with me. As we ate our eggs I asked him why the heathen do not eat eggs. He said that it was only the girls who were not allowed to eat eggs. I asked him why. He said that it is because of a belief that eating eggs makes the girls too fond of the men. When I asked him if eating eggs made the men too fond of the girls he replied that that also is believed, but that it does not matter because men are free. Here was a glimpse into the background. The alleged high standard of morals amongst the heathen is, I think, mostly believed by the opponents of Missions who like to think that the heathen are best left as they are. It certainly seems that the safeguarding of the girls, referred to in this conversation, is really only mercenary. "Our daughters are our bank" it was once said in the General Council at Umitata. Any lessening of their marriage value means a reduction of the family income.

After the sermon there was the blessing of two marriages which had been contracted in the Magistrate's Office. In these there is no life-long undertaking. That is made in Church before the marriage is blessed. The certificates, which had been issued by the Magistrate, were duly produced, and the fact that the marriages had been blessed was recorded on their reverse side after the service. You have probably heard of a lot of worry caused, not long ago, by the issue of some new and very elaborate marriage regulations which resulted in the phrase "Marriage by Numbers." Fortunately the worst of them were withdrawn. The only new requirement in Native Marriages is the identification number of both parties and even this is not yet rigidly demanded. Local marriage officers may only issue "Abridged Certificates," and these contain very little information. They do of course include the race and the identification number of each party, for in the eyes of the Government these are very important items. But they do not include the "personal status" of the parties at the time of marriage, and to us that is an important item. Its omission means we must ask questions to make sure we are not being asked to bless the marriage of a divorcee. Admittedly, when the information of "personal status"

was supplied in the past, one could not always trust it. A man, who told me he was a widower, got himself married as a bachelor when he was not really even a widower, his first wife being still alive.

After the Blessing, at the end of Mass, ten people who were going to their homes upcountry came up for a blessing on their journey. This is a nice custom which we did not have upcountry when people there were coming to town. We always thought they did not like it to be known that they were going, fearing they might be followed by some evil spirit, so they preferred to slip away unseen, and then write back for their commendatory letters after they had reached town. People in town seem to have no such fears, which suggests that there are no evil spirits in town; they only live in the country! This little crowd, kneeling at the altar steps for the blessing on their journey, kept me busy immediately after the service—(before the nine baptisms arranged for that day)—writing all their commendatory letters.

Last Saturday I went to our little church amongst the sand dunes and the bushes near the shore of False Bay to marry a couple who have been living together for over nine years and have two children. Such a long "novitiate" gives ground for confidence in future stability. I had not been waiting long in the little building when I heard the unmistakable sounds of the marriage party approaching, on foot of course, along the winding sandy track through the bushes amongst the sand dunes out of sight until quite near. The woman had the good sense not to wear a bridal veil, and was nicely dressed in Cambridge blue.

The order of events was first the man's confession (without absolution because he was still a catechumen), then that of the woman, who was a lapsed communicant, then the baptism of the man, and then the marriage; the Communion of the woman took place next morning, her churching and the baptism of her younger child—the elder one, no longer an infant, being already in the class as a catechumen; and now we look forward to the Confirmation of the man in due course. After all the necessary marriage papers were signed (and that means nineteen signatures) the couple, before proceeding out of the church (which is only twenty-one feet square) whispered to me an invitation to come to dinner.

One of the preachers waited and conducted me some minutes later through the bush to a large wood-and-iron house occupied by four families, one of which was where we were invited. Many people were gathered there, both Coloured and Native, and inside there were also three

Europeans, a man and two women including the "Madam" of the Cafe where the "bride" had for many years been a waitress. The room was packed with a great variety of people, most of whom sat silent, listening while the Europeans talked. I was reminded of a priest from the U.M.C.A. who told us he once found a group of African children sitting on the ground in a ring clapping their hands and rapidly repeating "wurra wurra wurra yes yes yes yes yes no no no no"; asked what they were doing they replied they were playing at White people talking.

Such a racially mixed gathering would no doubt be frowned upon by our rulers of the present day; indeed, in course of time it may become illegal, and Whites be disallowed even to speak to Blacks except only as their masters. There followed such a lavish tea that I (foolishly) began to think it must be the dinner to which I had been invited. But of course it was only the *hors d'oeuvre*, so when dinner began to appear I felt bound to ask to be excused. I said (as they say) that there was now no place for the dinner; moreover it was time to go because I knew there would be people waiting at the Church for Confessions in preparation for Communion next day. Sure enough there were, and some followed from the marriage, so I was glad for two reasons at having excused myself when I did; the prospect of returning to lunch after Mass next day, to which they further invited me, was easier.

Next morning the little church was fuller than usual. The newly married couple was there, the programme of the day before was completed, and interviews followed. There came the case (and how often it comes) of an unmarried woman who is getting children by a man who will support them on condition that he continues treating the woman as his wife. Of course she should reject him, but if she does she will be stranded with the children without place or support; and if she claims support through the law she will only be awarded a quite inadequate monthly amount. We do not usually ask who is the man, but often we are told he is a full member of the church, and that he is a man with a married wife up country. Here again we realize how, in the nature of things, it is the women who have to bear the burden, and the men get off free—(as often it happens also in law under the Immorality Act).

After a bit of hunting with the preacher for a man (formerly also a preacher) who has deserted his wife and is staying with another woman, we went together to the "lunch" of the marriage of the previous day. Again it was a long lavish affair. As we sat at table I asked my host, who is a Musuto of Pretoria, about his work. He is a labourer working a very long way off. He leaves home daily at 5.30 a.m. and goes on foot and by train and then by two bus journeys; in the evening he gets back home at 7.0 o'clock. And this is not unusual. Often I ask an African about the time he gets at home each night, and I

get a similar answer. Of course it is not so with the Whites. A visitor from England said to me last week: (speaking of labour) "I notice the Blacks do not work for the Blacks, nor do the Whites work for the Whites, but it is the Blacks that work for the Whites." That is true; they are the labourers. Generally speaking there are no White labourers in South Africa.

Lunch being over, my host and hostess expressed themselves as being happier than they were the day before when they had feared I had gone away hungry! So, I and the preacher took the path through the bushes on to the main road. As I appeared at the side of the road, the preacher being a little way behind, a large and very smart European car drew up and offered me a lift; when the preacher appeared the offer remained firm, so in we both got at the back. The owner of the car at the wheel, with ladies sitting on his left, asked me what I was doing. I told him, and said I had got the happiest job there is. This seemed to make him think. Such people who spend their Sundays in their cars going from one place to another know nothing of the human life of simplicity, and happiness, and tragedy, and sorrow, which goes on in bushes out of sight just off the road. As the owner put us down at the Station he expressed his good wishes for us in tones of noticeable appreciation and concern.

Lithoko tsa Morena e Moholo Seeiso Griffith by George Lerotholi (Morija Sesuto Book Depot. 1/9).

This little book gives six traditional praises describing some outstanding events in the life history of the late Paramount Chief of the Basotho, chief Seeiso Griffith Lerotholi. In the first instance, the poet gives a picture of women breaking the news of the birth of the child, to men gathered together at the *Khotla*. In the next he describes his unpleasant experience at Khotlong, the event of his father's advices to him about war, his installation as Paramount Chief, his departure to meet the chief Ambassador in Pretoria and the Great Place at Matsieng.

The book is interesting and suitable for school use.

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The Practice of the Presence of God, being Conversations and Letters of Brother Lawrence and *The Little Flowers of Saint Francis* (S.C.M. Press: 8/6).

Here in one handy volume are two classics which have enriched the devotional life of Christians for several hundreds of years. Brief introductions by the Editor, Dr. Hugh Martin, C.H., tell something of the lives of the two men and prepare the reader for the riches that follow. The volume is one of the series "A Treasury of Christian Books."

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The Fullness of Christ

The Church which is His Body, the fullness of Him who fills all in all. Ephesians I : 22-23.

By William Robert Booth*

SOME years ago the whole missionary enterprise of the church went through a period in which the legitimacy of missionary institutions was called in question. The problem had to do with the relation of the spiritual task to the physical needs of men, and it arose out of a certain uneasiness that the church was attending so much to the natural physical and social needs of people that spiritual work was being neglected. The answer which emerged was a defence of the institutions on grounds made familiar during the Social Gospel period—namely, the concern of the gospel for the whole of life. At the same time the challenge made it clear that the spiritual life of the Christian community in the church had in fact been neglected. There followed an emphasis on a church-centred mission programme which still appears in the policy statements of many boards.

Meanwhile in the sphere of theology, a revolution took place which brought an end to the so-called liberal theology, and a return to "Biblical theology." This was in no way a return to an uncritical fundamentalism : fundamentalists still have to face the liberals' challenge, and liberals in turn that of the new orthodoxy. With regard to mission work, the theological revolution has some important implications for this very question of institutional work in the Christian mission. The mission schools and hospitals and social centres were justified on the grounds that the gospel is for the whole of life. But we have now to ask, *what exactly is our concern for the whole life?* The first answer sufficed for a time—namely that our concern was the same as that of our Master who went about doing good wherever he found human need. But theologically speaking that doesn't go far enough because we are not Saviours and Redeemers as he was. To understand what our concern for the whole life should be, we have to see what the New Testament has to say about it after the resurrection of the Saviour.

In the first two chapters of Ephesians the point is clear, is it not, that in Christ God has brought about a reconciliation and created a new unity of all things in heaven and on earth. That bespeaks a concern for the whole of life, which is founded on the conviction that God has made a new wholeness of life in Christ. This idea is put quite concisely in 1: 22-23, "the church, which is his body, the fullness of him who fills all in all." The thing to be noticed

here is the apostolic identification of the new unity in Christ with the church. It is the broadest unity imaginable, comprising men of every tongue and nation, even including the natural universe with man in a new harmony of praise. But broad as it is it is still *the church*, the body of Christ : that is an important point.

I.

Theologically speaking, therefore, it is not enough to voice our concern for going about doing good after the example of Christ. We have also to acknowledge what God did in Christ, and serve his purpose for the wholeness of his people as redeemed in Christ. That is to say, our concern for the whole of life, if it is to rest firmly on Biblical foundations, must be a concern for bringing the whole world to believe and accept the wholeness of the new life in Christ's body.

II.

This leads us to ask, with reference to our missionary institutions whether we are in fact serving the cause of wholeness in Christ, or whether we have come to use the term "the whole life" as an excuse for a wide diversity of interests without real integration. Let me make this question more specific.

Take first our educational work. In the reexamination which has been lately forced upon us we are coming to see that we cannot justify the existence of Christian schools merely in terms of the opportunities they provide for Christian teachers to make their influence felt on young character, and for extra-curricular religious activities, and for the creation of so-called Christian atmosphere. A school is for education, and we have to ask whether the actual content of the syllabi is or is not consistent with Christian doctrine, especially with a Christian view of man. We cannot excuse ourselves on grounds that we are teaching what is universally accepted. Missionary institutions ought to be pioneers in facing the distinctive new problems and challenges of our day. No matter how universally it may be taught that man is a product of nature, and essentially a part of nature, we ought still to realize how different this is from the Biblical view of man as the creature and potential child of God, and the Lord of the universe for whose use (to the glory of God) the heavens and earth were made. What we have all been giving in our Christian schools is an education based on a view of man which fundamentally disagrees with the Biblical view on which our faith is established. We have done so first because we have not noticed how completely (albeit

*An address delivered at the annual meeting of the American Board Mission Council, Inanda Seminary, July, 1956, by the chairman of the Council who is also principal of the Adams United Theological School.

gradually) a so-called Christian civilisation has shifted its bases to materialistic and naturalistic territory outside the realm of Christian doctrine. And then secondly when the change had become evident to all we did not dare to challenge the supremacy of the scientific view of life, and apologetically withdrew our faith to the sphere of religion. Most of us have signed a truce on terms such as "religion tells us why and science how." But that will not do. School books in science also tell us what man is, and suggest what he ought to seek, and by what standards he should measure his life. Even in our Christian schools we teach history and biology and the social sciences from a point of view contradictory to the theological foundations of our faith. I do not see how we can speak of a concern for the whole life while we allow these contradictions to remain unchallenged.

This is not a plea against science. It is a plea for a deeper examination and correction of the so-called, "scientific" world view which informs the teaching in all our schools, from the starting point of a Biblical view of man and his redemption in Christ.

The same questions ought to be put to our medical departments. Modern medicine is stressing the close inter-relationship between mental and physical health, but in doing so it is not necessarily coming nearer to the Biblical view of the whole man. Wholeness in the Bible is health: it starts with release from sin and issues in health of body and mind. Psychotherapy today is a very different thing in which the aim is to help people to be *normal*. But the 'normal' man, in theological terms, is natural man in his sin and his need of redemption. Medical science, no less than education, is founded on a non-Christian concept of man, and the question we ought to be facing is what happens to medical practice when it is transplanted into the foreign soil of Christian premises about man, his nature, his needs and his destiny. Again this is not a plea for less science, but for a fairly revolutionary reexamination of scientific medicine in the light of the Christian faith. It might begin with the question what is real health in the light of the Christian faith.

Our social work comes in for the same investigation, and similar questions must be asked, touching in particular our goal of true community, the means whereby it may be gained, and the nature of the community of which the New Testament speaks under such terms as fellowship (*koinonia*), and the new life in Christ. Biblical theology has fairly definite views on all these matters. Are they not directly relevant to the social work which is a part of our mission programme? Such an examination is not likely to make the work of social scientists redundant; it may be expected, however, to give church social work a radically different direction from that of secular sociology.

Nor is the church as an institution immune to the same

judgment. Despite the devastating criticisms which the church has faced from friend and foe alike during the revolution in modern thought, it is still true in many places that the church is understood by her own members to be a kind of religious club, a society for those interested in religion. Our separatist mentality has a lot to answer for. We glory in small numbers with the suggestion that the fewer we are the purer we are. We justify the divisions of the church with the idea that tastes vary, what suits the one does not suit the next—every man to his own taste. Whether this sectarian mentality agrees with the Biblical concept of the church as the body of Christ, the "fullness of him who fills all in all," should be clear enough to anyone. We make rules for entry into the church on the slimmest Biblical foundation, we excommunicate members of Christ's body for reasons that have not the faintest Biblical authority. The trouble is not that the church is "institutionalized"—what is the *body* if it is not an *organisation*?—the trouble is that the institution has accepted secular standards and aims, and as a result has denied its own nature as the "fullness of him who fills all in all."¹

III.

These things seem to me to indicate that we have not paid enough attention in our mission institutions, the church as well as the school and the hospital, to what the Bible calls the body of Christ. We know we are concerned for the wholeness of life, but at the same time we have shied away from considering the whole life as something which belongs essentially and exclusively to the church. Yet what the apostle calls the "fullness of him who fills all in all" is nothing else than *the church*. Let us then turn our attention to the positive interpretation of these words, and see what we can learn.

First, it is clear that our concern is with the visible church. The days are gone when we could speak profitably about the church as the "invisible company of all faithful people." Such an elusive unseen fellowship would hardly have inspired the apostle to call it a *body*.²

Except for a warning against judging our neighbours' hearts there is no Biblical foundation for the idea of an invisible church, and its effect is to excuse us from taking the failings of the visible church with sufficient seriousness. We are concerned, then, with the church as a visible social organism.

Second, we are concerned with the unity of the church.

¹ There is of course a real danger in what is called "institutionalism" in the church, the danger of petrifying a living organism by giving more attention to its form than to the life which it derives through faith from its living Lord. This danger I take to be a rather different thing from the point under discussion.

² We forget that our habit of speaking of societies of people as *bodies* with their *members* comes from St. Paul. He was not speaking in common idiom; the metaphor seems to have been original with him.

If it is a body it must be one integrated whole. It is unnecessary to labour this point here, important though it is. I shall also skip right over equally important matters like the faithfulness of the church to her original commission, and her holiness.

Third, we are concerned for the wholeness of the church. In a homogeneous area where there is one church, one language, one culture, it may be reasoned with some justice that the problem of church unity hardly arises. But the church in such a place doesn't begin to know the meaning of wholeness. So long as the church is fragmented as it is today there is no "fullness of him who fills all in all" in any one of the fragments, and this is quite a separate question from the matter of cooperation and peaceful relations among the branches. We are one-sided, we are out of proportion, distorted, and we cannot regain wholeness until we appreciate and love and belong to the other branches of the church—protestant, Roman and eastern, people of every race and tongue—and they to us.

That is my last point, but I want to turn it around a bit more before leaving it. "The fullness of him who fills all in all" is being made manifest more and more as year succeeds year and century century. In our day and place of service we could not ask for a clearer mandate than to

manifest this fullness. The key word is no longer race relations, interdenominational cooperation, etc., but *wholeness*—"the fullness of him who fills all in all." If we would understand it we must go out of our way to seek out the mighty works of God in traditions and churches and races not "our own." Go to a Roman Catholic Benediction not because you have a taste for that sort of thing, but because Christ is present there and you need his wholeness. Go to the homes of Christians of another race and live with them, not because you enjoy an adventure, but because Christ dwells there and you need his fullness. Learn to know and love other languages, not because you cannot get along in English, but because people pray in them and hear God's word in them, because He uses them as well as your own, and without his wholeness you cannot be whole. And in all your seeking for his wholeness be not concerned for your own life, lest you lose it, but rather know that the loneliness and distraction, conflict and distortion which are within yourself belong to us all until the torn body of Christ is at last made whole. It is that fragmentation which we must labour to heal so that our gracious Lord Jesus Christ himself may be fittingly glorified by the church, which is his body, "the fullness of him who fills all in all."

New Books

Angels Unawares, by Stuart B. Jackman, published by the S.C.M. Press for 4s. 0d.

After reading Samuel Beckett's infernal *Waiting for Godot* and sighing to oneself "Alas! poor Yorick," it was a pleasant contrast to read Stuart B. Jackman's play *Angels Unawares*. In comparison with the inane imbecilities of the former play, the realism of this one is mild. While some people might be shocked at some of the dockside slang as part of a play which the author suggests should be part of a service of worship in a church, the message of the play is the substitution theory of the doctrine of the atonement. A wandering Jew is embroiled in some dockside sabotage and takes the rap although innocent. The sins of the people who took the main parts in the greatest "drama" of all time, the crucifixion of Jesus Christ, are embodied in modern characters within a setting of trade unionism *versus* family loyalty. Once one has got accustomed to the playwright's shock tactics, the message mushrooms above the impact of theme and personality. Although the play is not everybody's "cuppa tea," as the dockyard characters would say, a thinking congregation can go home with the message "Christ died for me."

G. Owen Lloyd.

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In introducing this volume Dr. Fosdick says it is to be his last volume of sermons. His great ministry has extended over a period of more than fifty years. We believe that many will declare that Dr. Fosdick has kept the best to the last. The sermons show all the old qualities of clarity of expression, wealth of illustration, and appeal to the modern mind, but along with these there is a greater probing of the depths of the Christian Faith, the maturity of one looking back over a long life of Christian service, and the earnestness natural to one who feels he is delivering his final message. Dr. Fosdick is particularly concerned to unite the Christian forces in allegiance to the vital things of Christianity, for he believes that only thus can true unity be reached and the divisions produced by sectarianism be destroyed. Every minister who reads this volume with care will find his pulpit enriched, but there is much also for laymen and laywomen.

Grace Abounding to the Chief of Sinners, by John Bunyan. (S.C.M. Press 8/6).

This autobiography of the great tinker, written from prison to strengthen his congregation in a heavy time, is another of the immortal books which have been included in "A Treasury of Christian Books." Dr. Martin writes an illuminating Foreword. Bunyan's heart and pen outstrip our modern religious teachers.

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What is Vital in Religion, by H. E. Fosdick (S. C. M. Press 12/6).